



The God of Redemption

Behold Our God! – Read the Bible for Life Series #6

Exodus 1-15

Pastor David Sunday

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Your Word, Lord, is living and active. It is sharp—“*sharper than any two-edged sword.*” It reads us even as we’re reading it. It pierces into our innermost being and reveals our thoughts and our minds. We pray, Lord, that You would purify, change and renew our minds through Your Word this morning. Speak and build up this church and Your church around the world and Your church throughout this Fox Valley corridor. God, speak, not just here, but in the pulpits up and down Randall Road and throughout this region “until Your church is built and the earth is filled with Your glory.” Help us, Lord now as we come to this great book of Exodus, to grasp something of Your marvelous plan and Your wisdom and the glory of Your Son, Who is at the center of it all. We ask this in Jesus’ name, Amen.

This morning please open your Bibles to the book of Exodus. We’re going through a Bible reading plan together as a church. Yesterday (if you’re keeping up with the plan) you would have started reading the book of Exodus. It is one of the most important books if we are to understand the gospel in its fullness. Sometimes it’s helpful to get a big picture view of a section of Scripture. I don’t do this very often because I find it rather daunting. I hope you will be engaged, patient and hungry today as we take a big picture view of the first section of the book of Exodus. It will be very helpful to follow along in the Scriptures this morning.

When you’re traveling somewhere new, it’s really helpful to see a map of the major arteries and the lay of the land. You don’t want too many details just yet because you want to see how everything is related to the other places on the map. When Mike Jacoby and I traveled to Turkey and Jordan this past week, we studied

big picture maps so we could kind of see where we were going and know how everything fit together. If I would have looked at all the streets and corridors I easily could have gotten confused.

I know I'm a rather strange person because I have actually loved studying maps ever since my childhood. I can remember being at my grandpa's house and he had atlases. I would sometimes spend hours reading these maps. Because of that, I have an exceptional gift of navigation. In fact, I have been known to tell my kids that I can get anywhere in the country without a map. I've studied it.

I remember two years ago in October, we went to Edward's Apple Orchard up in Northern Illinois. Jim and Reba Gordon had just moved to Machesney Park, just north of Rockford. Jim likes caramel apples so I thought, "Let's buy him some caramel apples and go on over to his house." We got in the car and of course I didn't need directions. I started driving and I remember one of my kids saying to me, "Dad, do you know where you're going?" I said very confidently and audaciously, "Listen, my mind is a map. Of course I know where I'm going." About five seconds later, I saw ahead on the right-hand side of the road a sign that said, "Welcome to Wisconsin." Then I saw another sign that said, "Turtle Wisconsin." I realized that I had never seen this place on a map before. I obviously didn't know where I was going.

That's the way we read the Bible sometimes. We get lost in the details and we don't really know where we're going. This story of Exodus is a very familiar story. You've heard it in Sunday School. What I want to do today is give you a map of the book that I hope will help you when you read the book of Exodus over the next couple of weeks. I'm going to give you a few of things to jot down at the beginning of this sermon and then I would encourage you after jotting these things down to just listen. Please don't try to take down everything I'm going to say this morning. Just follow along in your Scriptures and use these "maps" to guide you. Hopefully this will make your reading of the book of Exodus more meaningful over the next couple of weeks.

1. Map of Exodus

First of all, we'll look at the Google Earth version of Exodus. I love Google Earth because you can look at the really big picture and then you can zoom in and see the places as you get closer. We have three major land masses in the book of Exodus.

Three Great Continents

- **Chapters 1-18**—The God Who Redeems His People (focusing on His power)
- **Chapters 19-24**—The God Who Rules Over His People (focusing on His will)
- **Chapters 25-40**—The God Who Resides Amongst His People (focusing on His presence)

So, we have the God Who redeems; the God Who rules; the God Who resides. God's power; God's will; God's presence. Notice the order. Sometimes we think that the gospel is all about deliverance from sin. That is part of the gospel—God delivering us from bondage. But the climax of the book of Exodus is not in chapters 14 and 15 when the people cross through the Red Sea. That is a monumental event when they go from darkness into light, from bondage into freedom, from slavery to sin and Satan into son-ship with the living God. That's a monumental event, but the story doesn't stop there.

Then comes God's will. One of the goals of God's saving is that we get to live before Him and walk in obedience to Him. Even that is not the climax of the book of Exodus. It's not Mount Sinai—the Ten Commandments—that we see in Exodus 20. The climax of the book of Exodus is in the end, chapters 25-40, when God comes to dwell amongst His people. It's the goal of the gospel that God would have fellowship with us, that He would dwell in our midst and that we would live before Him, that we would walk with Him, that we would live our lives in His presence. I encourage you to reflect on that as you read through the book of Exodus and all that God is doing to bring His people to a place where He can dwell in their midst.

2. Zooming In—A Map of the First Great Continent

Now, what we're going to do this morning is zoom in on one of those land masses. We're going to look at the first land mass.

The God Who Redeems His People

I don't think I'm going to be able to get through all of this, but let me give you another theme you can write down. This is just an outline of chapters 1-15. You can break it up into four major sections. This will help you to know what to be looking for as you read Exodus this week.

1. In chapters one and two, we see a **prelude to redemption**.
2. Then, in chapters three through 11, the **obstacles to redemption**.
3. In chapters 12 and 13 (this is very appropriate for coming to the Lord's Table today) we see the **sacrament of redemption**, which is the Passover and the feast that God gives to the people to celebrate year after year after year. Don't be afraid of that word, "sacrament." It simply means an outward visible sign or symbol of a spiritual reality.
4. And then the last section, chapters 13-15, is the **experience of redemption**. [I'm thankful to Ralph Davis for this outline.]

Let's buckle up our seatbelts, take a deep breath and walk through these chapters together. I'm going to go very quickly over some of the parts so I can hone in on something that I think is going to really aid us in our worship and our faith this morning.

A. Chapters 1-2—A Prelude to Redemption

1. A Fruitful Nation (Exodus 1:1-7)

What you need to notice in chapter one as you read the book of Exodus is the repetition of this refrain. You see it in chapter one verse seven. *"But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly*

strong, so that the land was filled with them.” What does that remind you of? The book of Genesis—God’s promises to Abraham, Isaac and Jacob, that they would become a great nation of many people. Now here they are in a very less than ideal situation. They’re in bondage in Egypt but God’s Word is coming true and God is faithful to His people. He is faithful to the covenant people.

2. **A Ferocious King** (Exodus 1:8-10)

So we have a fruitful nation, but in chapter one we’re also introduced to a ferocious king in verse eight. *“Now there arose a new king over Egypt, who did not know Joseph.”* He was threatened by the growth of the Israelites and became a threat to them. He instituted a fourfold campaign to exterminate them from the land: First slavery, then cruel labor, then infanticide, then an open Holocaust.

3. **Faithful Women** (Exodus 1:15-21)

But, praise God, there are two faithful women in chapter one who fear God more than they fear Pharaoh. And interestingly in verses eight through 22, theirs are the only names that are mentioned in chapter one. Pharaoh is never named. He’s just called like we would call our leader—“the President”—but his name is never given. These two women in verse 15, Shiphrah and Puah, are Hebrew midwives who fear God more than they fear Pharaoh, rescue these Israelite babies. God says, “Because you feared me more than you feared man, your names are going to be recorded for all eternity in My Word because I will honor those who honor Me.”

4. **A Deliverer** (Exodus 2)

In chapter one we have a fruitful nation, a ferocious king, faithful women. And because of those faithful women, we have in chapter two a deliverer—a Hebrew baby who is born, miracle of miracles. He survives the holocaust. He is hidden in an ark in the river by his mother and in all the irony in chapter two verses one through 10, we see that Pharaoh is just losing big time. Pharaoh’s own daughter takes baby Moses in. Moses’ mother is able to care for and nurse Moses in

Pharaoh's household. So this savior of God's people is getting government protection all the while Pharaoh is trying to kill off God's people. As you get to verse 10 of chapter two you should realize that He Who sits in the heavens laughs." God is laughing at all of man's attempts to exterminate His plans.

Then in verses 11-15, we have this story of Moses now that he is grown up, coming to the defense of his people, Israel. Moses has good intentions, but his timing is off and his method is wrong. Because of this, he now is sent to the desert of Midian for 40 years. Here's a helpful outline of Moses' life:

- 40 years in Egypt, learning something
- 40 years in the desert, learning to be nothing
- 40 years in the wilderness, proving God to be everything

That's the life of Moses. If you're ever tempted to think, "God, when are you ever going to use me?" Remember, God took two years of preparation for every year of ministry in Moses' life.

As you get to the end of chapter two, here's what you see. You see a fruitful nation, a ferocious king, faithful women, and an apparently failed deliverer. As you look at all this, God's people (Israel) are still in slavery. In verse 23 of chapter two, even though the king of Egypt has died, and you might think, "Okay, political liberation is now at hand," God's people are still enslaved. And they're going to be enslaved for another 40 years.

You might wonder as you get to the end of chapter two, "Do we have a forgetful God? Where is He? Why isn't He acting?" Notice, God is not mentioned much in the first couple chapters of Exodus. It's been a long time that His people have been in bondage. It reflects the experience of God's people here on earth. Alec Motyer says, "Experience without explanation, Adversity without purpose, Hostility without protection—this is how life will often appear for the earthly people of God."

Here they are in bondage and they might wonder, "Why? If God is a God of redemption, why is He letting us suffer so long? Why has He let our sons be

slaughtered? Why is He letting our backs be broken? Is He present? Does He care?" I don't know why God sometimes lets us go through such misery—such cruelty.

There could be someone in this congregation this morning who has experienced immense cruelty at the hands of wicked men. Because of that, you find it hard to believe that there really is a God Who is present in your life. And if He is present, you find it hard to believe that He is good. I can't explain why God allows all of that but I can say this: God's delay is not a sign of indifference. God is very much active and very much involved. He hears the groanings of His people and He listens to the cries of His people.

We see that stated very clearly at the end of chapter two. Look at verses 23-25. *"During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help."* One of the reasons God lets us go through trouble might be because if we had no trouble on earth, we would not treasure Heaven. If it was always easy here, we would not learn to cry out to God and look to Him for deliverance. Sometimes God uses the trials and the difficulties to bring us to our knees.

As His people cry out, look at what it says in verse 23. *"Their cry for rescue from slavery came up to God."* Underline these words. These are the first truths about God that we learn in the book of Exodus. *"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the people of Israel—and God knew."* He is a God Who hears our cry; a God Who remembers His promises and never forsakes them; a God Who sees us in our distress; a God Who knows. When it says "God knows," it means that God is about to act. God's going to do something.

You need to lay hold of that if you're going through some immense suffering and difficulty. Understand that there is a Redeemer Who sees, hears, remembers, and knows your misery. In fact, someone has said, "Jesus lived the kind of pain you are experiencing right now" (Wilkerson). He didn't just stay up in heaven and watch from a distance. He came in! He became one of us—one with us. He entered into the muck and mire of our misery, and He has acted on our behalf. That's what we

see in this prelude to redemption. God is aware of the pain and misery of His people and He will act on their behalf.

B. Chapters 3-11—The Obstacles to Redemption

If chapters one and two show that God is *willing* to redeem us, chapters three through 11 show us that God is *able* to redeem us. There are two major obstacles in the way to the redemption of God's people in chapters three through 11. God just methodically removes those obstacles. The first is the reluctance of God's own servant, Moses. The second obstacle is the resistance of God's enemy, Pharaoh.

1. The Reluctance of God's Servant (Exodus 3-4)

Let's look at the reluctance of Moses. In chapter three Moses is out tending the flocks of his father-in-law and suddenly sees a bush that is burning, yet it is not consumed. He draws near to see what's happening to that bush. And the bush starts talking. Verse four says, *"When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground."*

Then God identifies Himself as the God of Abraham, Isaac and Jacob. Then the Lord says these wonderful words in Exodus 3:7. Here's the first time in Exodus that God reveals His plan—His purpose—to bring salvation to His people. *"Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey."*

Moses is probably jumping for joy here! God is mighty to save! God's going to do something to deliver His people! He's all excited—until verse 10. Now God says, *"Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."* Moses has been delighting in the glory of the God of the burning bush. But now Moses very quickly starts beating around the bush. He is

saying, “God, I can think of one hundred ways for You to deliver the people without using me.” He starts raising all of these objections. But God is determined that He is going to bring about a divine salvation through a human mediator—a very important principle in Scripture. God’s salvation comes through a human mediator.

So Moses raises these objections. You’ve heard them before but let me just say them really quickly. In verse 11 of chapter three, the first thing Moses says is, “**Who am I?** I’m not the kind of person You want. I’m not equipped.” I love how God doesn’t answer Moses. God doesn’t say, “Oh, Moses! You can do it! Moses, you’re so well-educated. You’re so strong. I have every confidence in you.” God doesn’t say anything about Moses and Moses’ inadequacies or adequacy for the task. How does God answer him in verse 12? “I will be with you, Moses. That’s all you have to know. Whenever I call you to do something, I promise that My presence will go with you. I always accompany those who pursue and embrace My call. That’s all you have to know, Moses. I will be with you.”

Then Moses asks a second question in verse 13. Basically, “**Who are You, Lord?**” He goes from, “Who am I?” to “Who are You?” Verse 13 says, “*Then Moses said to God, ‘If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?’*” And God answers Moses in verse 14. “*“I AM WHO I AM.”* What does that mean? “*I AM WHO I AM.*”

That means, “No one defines Me! I define Myself! No one created Me. I am self-existent. No one gives to Me something that I need. I am self-sufficient. I am the eternal God. I am the Holy God. I am the just God. I am the merciful God.” In the next couple of chapters, God keeps unveiling what this means. “*I AM WHO I AM.*” He is the God whose beauty never dims and whose glory never fades; a God for all seasons and for all times and for all needs.

A.W. Tozer reflects on that name of God, “*I AM WHO I AM.*” Listen to what he says:

“We’re all human beings suddenly to become blind, still the sun would shine by day and the stars by night, for these owe nothing to the millions who benefit from their light. So, were every man on earth to become an atheist, it could not affect God in any way. He is what He is in Himself without regard to any other.

To believe in Him adds nothing to His perfections; to doubt Him takes nothing away.”

“I AM WHO I AM. You need to know me, Moses. I will be with you.”

Moses still doesn’t get it so in chapter four he says, **“What if it doesn’t work out?** God, what if they don’t believe me? What if they don’t listen?” He’s all worried about people not listening to him but in the process he’s not listening very well to God. So God gives him these signs to show that God will accompany him with power; that God will vindicate his obedience with powerful authority. You have the staff that turns into the snake (which kind of creeps me out a bit—to think about having to pick that thing up by the tail!). And then the hand that turns leprous and the river that turns into blood. God is just saying, “I am able to demonstrate My power and My authority through you, Moses! Fear not!”

In verse ten of chapter four Moses says, **“But Lord, I’m not qualified for this!** I’m not eloquent!” God says, “I’ve made you just the way you are so that in your weakness, My power can be seen.”

Finally, Moses gets down to the bottom line in Exodus 4:13. Moses basically says, **“I’m not available, Lord.** You’ve called the wrong number. Here I am Lord. Send someone else.” Verse 13 says, *“Oh, my Lord, please send someone else.”* Aren’t you glad Jesus never responded like that? Aren’t you glad that Jesus said, “Here I am, Lord.” *“Behold, I have come to do your will, O God, as it is written of me in the scroll of the book”* (Hebrews 10:7). “Your law is within my heart.” And He came to be the one Mediator between God and man—one better than Moses. So God removes all these obstacles and says, “Moses, you’re going to go. I’m going to use you. I’ll send Aaron with you.”

The lesson of this section of Exodus is very simple but very important. Never put your inadequacies between you and God. Instead, put God between you and your inadequacies. He is the One Who makes all the difference.

2. The Resistance of God’s Enemy

God removes that obstacle but then there’s another great obstacle in the way of redemption. What’s his name? Pharaoh—the great enemy infused with the

power of Satan himself. What does God do to remove the obstacle of Pharaoh? God sends plagues—ten of them. God knows (it's clear if you look at Exodus 4:22-23) it's not going to be until he gets to the last plague that Pharaoh's going to relent and listen. But instead of just moving straight through to the last plague, God sends nine plagues first—excruciating blows from the hand of God.

Why does He do it this way? The answer is in Exodus 5:1-2. This is very important to understand the story of the plagues. Look in your Bible at Exodus 5:1. *“Afterward Moses and Aaron went and said to Pharaoh, ‘Thus says the LORD, the God of Israel, ‘Let my people go, that they may hold a feast to me in the wilderness.’”* But Pharaoh said, *‘Who is the LORD, that I should obey his voice and let Israel go? I do not know the LORD, and moreover, I will not let Israel go.’”*

I've underlined that in my Bible because in the next several chapters from now until chapter 12, God is answering Pharaoh's question. *“Who is the LORD?”* I imagine for Pharaoh that is a rhetorical question. He didn't expect an answer. He probably said it with a sneer in his voice: “Who is the LORD? I don't need to obey Him!” God says, “Hey Pharaoh, that's a good question and I'm going to give you a lesson in applied theology. It's not a theoretical lesson. You're going to see My power on display, Pharaoh!” And the whole purpose of these plagues is for God to say, “You want to know Who I AM is? Let Me show you.”

As you read through the plagues this week, I'd encourage you to mark off every time God says these words: *“You shall know that I am the Lord...so that you may know that I am the Lord.”* Over and over again as God sends flies, gnats, frogs, boils, livestock is dying, and darkness is covering the face of the earth, God says every time, “This is why I am doing this: so that you would stand in awe of Me; so that you would bow before Me; that you would tremble before Me all the earth!” Because it's not until we know Who He is that we can experience His redemption. God does all of this so that we may know He is the Lord, that He is the great I AM. Apparently this isn't a lesson that we learn very easily and it's not one that we want to submit to very readily.

Let's fast forward to chapter 11. Here's where I want us to park a little bit longer and linger here. As we come to the Lord's Table this morning, we're getting

close to the sacrament of redemption. It's preceded by this announcement in chapter 11 of a final plague. Verse one says, "*The LORD said to Moses, 'Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely.'*"

This plague is going to work. God is going to act definitively and directly without a mediator on this one. In verse four Moses says, "*Thus says the LORD: 'About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle.'*" In one night, in one place, judgment day justice is going to come down decisively—fearfully. The knife of God's judgment is going to be like a hot knife going through butter. And everyone in Egypt is going to know that He is the Lord.

There's something very special about the first-born child, not that he or she is loved more than any other, but he or she is your first. I could tell you in vivid detail every single thing that we did in the hours leading up to February 12, 1994, and then everything that happened after those hours because that's when our first-born was brought into the world—it's a very special memory.

In Egypt, the first-born son was the heir of the whole estate. All the hopes of the family were embodied in that child so we cannot imagine the grief that is about to come on this land because of the stubbornness and rebellion of her leader.

Notice in verses six and seven that the Lord is going to make a distinction between Egypt and Israel. He's done this before in the plagues and in the past, the Israelites were set apart by the Lord without any obedient action of their own. But now with this plague, God is going to require them to take a stand, to do something. We see this in verses six and seven. There are some obedient actions on their part that they need to engage in in order to protect themselves from the judgment of God. There's something they need to apply to themselves, and through the application of this one thing, Israel will be protected.

C. Chapters 12-13—A Sacrament of Redemption

We see this story in chapter 12—the Passover. At the end of verse 13, we see one thing that must be done. Some of you have probably watched the movie, *The Prince of Egypt*, and it's not bad, but some of the details are off. I was told that when Steven Spielberg first produced the film, in his first draft, he missed an important detail. In the original script of the film, Spielberg had God say these words: "When I see the *mark* upon the door frame of your house, I will pass over you." What's wrong? The religious leaders who reviewed that script said, "That won't do, Mr. Spielberg. That's not specific enough. That's not what God said."

Look at Exodus 12:13. "The *blood* of the lamb." Verse five makes it clear: "*Your lamb shall be without blemish, a male a year old.*" A perfect lamb. Verse 13 says, "*The **blood** shall be a sign for you, on the houses where you are. And when I see the **blood**, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.*"

Now do you see what Steven Spielberg missed on his first draft? He had God say, "When I see the *mark* on the door frame of your house, I will pass over you." But the religious leaders said, "No! You must be more specific because God said, 'When I see the *blood* I will pass over you.'"

Colin Smith says,

"Notice that God never once said, 'If you offer a certain number of prayers, I will pass over you.' He did not say, 'If you are sincere, I will pass over you.' He said only, 'When I see the blood, I will pass over you.'"

He never said, "If you are an Israelite I will pass over you. If you are monotheistic in your religion I will pass over you. If you have suffered and lived in poverty and oppression I will pass over you." No. There is only one thing that makes the difference. Whether you're an Israelite or an Egyptian, you are equally under God's judgment and when the death and the destroyer passes over the land of Egypt that night, the only thing that will shield you from the wrath and judgment of God is the blood. The blood!

What can wash away my sins?
Nothing but the blood of Jesus.

There is power, power, wonder-working power
In the precious blood of the Lamb!

I can imagine there were some fearful hearts among the Israelites that night as they sat to have that first Passover meal. As they heard the wailing and moaning going up in the land of Egypt, I can imagine a nine-year-old son trembling before his daddy as he eats the Passover meal. “Daddy, I see the blood, but will it make any difference? Will it help us? Am I going to die tonight, Daddy?” His father answers him and says, “Son, all we have to go on is the Word of God, the promise of God — *‘When I see the blood, I will pass over you.’* That’s what God has said.”

Tim Keller says,

“In every single house in Egypt that night, there was either a dead son or a dead lamb. One or the other. The Lamb got what the son deserved. The Lamb was a substitute. Paid the debt so the firstborn did not have to pay the debt for the family. And every firstborn son in every Hebrew home looked at the table and saw the Lamb and said, ‘The only reason I’m not dead is because that lamb is.’”

That’s how the Israelites were kept safe that night. That’s how death’s dark shadows were put to flight. And as a result of this great salvation, look at what God says in chapter 13 verse one: *“The LORD said to Moses, ‘Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.’”*

In Exodus 13:11-16, we read that whenever a first-born child was born, a sacrifice had to be made for the life of that child. What was God saying? He’s saying, “There’s a debt—a debt that hangs over your family because of your sin. And your first-born sons are liable for the way you are living. They are mine. And unless they are redeemed through the blood of a sacrificial lamb, their lives are forfeited.”

God said that over and over again. This isn’t the first time God demanded the first-born and it wouldn’t be the last. Fast forward with me to another dark night—another Passover some 2,000 years later. This time in Jerusalem, the Promised Land. Jesus is celebrating the Passover with His disciples and as He presides over

that feast, it's His job to stand up and explain the meal. Only that Passover night there are **two very major shocks**.

First, Jesus takes the bread and what is He expected to say as a good Jew? He's expected to say, "This is the bread of our affliction which our ancestors suffered in the wilderness so we could go free." But instead, what does Jesus say? "This is My body which is broken for you. Take and eat. Do so in remembrance of Me." That's the first major shock. "I am the bread that came down from Heaven."

The second major shock is at that Passover table, there was bread, there was wine, but there was no lamb on that table. What is a Passover feast without a lamb? Well, in this Passover feast, the Lamb Himself was seated at the table. Jesus Himself is the Lamb—*"the Lamb of God Who takes away the sin of the world."*

As we see this, as we come to this table and see the sacrament of redemption, God is saying to His people, "You are living in a world full of bondage and you yourselves are subject to that bondage. The enslavement of Pharaoh is like the enslavement of Satan and of sin that rules over your life. The suffering and misery you are experiencing because of sin is something from which you cannot deliver yourself. But I am a God Who sees. I am a God Who hears. I am a God Who remembers My covenant. I'm a God Who knows your need. And I'm a God Who has acted to meet that need through the giving of My own Son—My first-born—Who dies in your place so that you can go free."

D. Exodus 13:17-15:21—The Experience of Redemption

Salvation is accomplished and applied through the blood of the Lamb of God. When we take that blood of Jesus and by faith we don't just say, "Thank God that the Lamb was killed," but we say, "Sprinkle that blood on me! Apply that blood to me!" When we, by faith, put it over the doorpost of our lives and we come by faith and find refuge in the blood of the Lamb, God says at that moment, "You are free. You are free from your bondage. You are enslaved no more. You may walk in perfect freedom. There is no condemnation. Sin no longer has dominion over you.

Satan no longer has power over you. You are free, just like the Israelites were freed that night.”

When it came time for them to actually exit out of Egypt, they were already free. All they had to do was believe it. Look at Exodus 14:13. Here’s the experience of deliverance; the experience of redemption. It’s all by grace. Moses said to the people, “Fear not. Stand firm.” You see, they’re already doubting what God has done for them. They’re already saying, “Maybe we should go back to Egypt. It was better for us there, because now the enemy is breathing down their necks again.” God says, “No. You’ve already been freed through the blood of the Lamb. Fear not. Stand firm. See the salvation of the Lord which He will work for you today. He will do it all. You only need to believe.”

As we come to this table, let’s say to God,

“His oath, his covenant, his blood
Support me in the ‘whelming flood
When all around my soul gives way
He then is all my hope and stay. “

God has promised to send a Deliverer. He has made a covenant. He has responded to our need. He has given His Son. He has sealed that covenant with the blood of His own Son. That gives us hope. That gives us confidence.

Let me read you just a little anecdote here. There was an old Scottish pastor named John Brown of Haddington, who was visiting one of his parishioners while she was on her deathbed. He was asking her some probing questions to make sure that she was grounding her hope of salvation in Christ alone. Listen to this question. What would you feel if your pastor came and asked you this on your deathbed? “Janet, what would you say if, after all He has done for you, God should let you drop into hell?” I think her answer is golden: “Even as He likes; but if He does, He will lose more than I will.” What was she saying? “I would lose my soul; but God would lose His reputation. And He will never do that. His commitment to my salvation is as secure as the name and the glory of God Himself. “I would lose my soul; God would lose His reputation. He would never do that.”

God's commitment to our salvation is as sure as His commitment to His own name. Let's stand together and worship Him.

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All Scriptures quoted directly from the English Standard Version unless otherwise noted.

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